The

Non-Subscribing Presbyterian

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Notes of the Month.

We shall publish next month the second general list of donations to the Sustentation Fund. Promises sent in by the 20th inst. will be inserted in the list. In another column we print the complete list of donations from the Comber Congregation. We understand that practically every person in the Congregation over 18 years of age has promised a contribution to the Fund. We congratulate Comber on this achievement, and hope to be able to announce shortly that other Churches have achieved a similar result.

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We are glad to learn that an active propaganda is still being prosecuted in many of our Congregations on behalf of the Sustentation Fund. By this time the majority of the members of our Church have had an opportunity of considering the scheme, and we are not surprised to find that it has made a strong appeal to a large number of them. What is more important, however, is the fact that the outcome of such appeal is a very general response. This will be apparent when the second list of subscriptions is published in the next issue of this magazine. One of our Congregations (Comber) has completed its systematic canvass of its members with most gratifying result, and that good example will, we hope, be speedily followed. While promises of subscriptions may extend over the period of time prescribed, nevertheless, where possible, they should be fulfilled at an early date and thus help to increase the return from the invested capital.

* *

An event of interest to all our Congregations here and across the water is forthcoming in the Triennial Conference to be held in Birmingham from April 16th to 19th. The Conference is the only organisation which represents all our Congregations as such, and, while its purpose is deliberative and not administrative, the meetings, which are held in some important centre every three years, afford excellent opportunities for dealing with questions of vital interest to us all. Thus amongst the matters to be discussed in April are " The Significance of Jesus for his age and our own," " Unemployment," " Our Congregational Life and Institutions," " Christianity and the Moral Ideal." But the devotional side will not be overlooked, for, in addition

to the Communion Service, there will be a service on the evening of April 16th, and each of the three subsequent days' proceedings will begin with a devotional service. Those attending the meetings will have a chance of hearing distinguished visitors, such as Dr. Crothers, Canon Lilley, and Mr. C. G. Montefiore. We hope that all our Congregations whose names appear on the Conference roll will see to it that the two delegates to which they are entitled are duly appointed and promise to attend.

OUR NON-SUBSCRIBING CHURCH: HOW DID IT ARISE?

A Second Expulsion from the General Synod.

By Rev. W. S. Smith.

SEVERAL beneficial changes took place in the Irish Presbyterian Church during the latter part of the eighteenth century, and the opening years of the nineteenth. It seems strange to contemplate the conditions then prevailing when compared with those prevailing now. The iniquitous Test Act, which rendered it necessary before a man could hold any public office, that he should take Communion in an Episcopal Church, and which had held sway during most of the century, was repealed. Then Presbyterian ministers laboured under provoking disability with regard to the marriage law. This badge of slavery was removed in 1782, though several hardships still remained.* And in the early years of the nineteenth the Royal Bounty, first conferred by Charles II., and renewed by William III., was materially increased.

Ministers generally received very material grants from Cromwell's government, but of course these were not of royal origin.

Religious vitality had been at a low ebb, not in Ireland only, but also in England; but, with the new century, it began to increase, and a more earnest spirit to display itself. But as improvement in this respect was experienced, there was a growing desire to tighten the bonds of theology; and this developed so rapidly and so effectually that many who should have been Christian freemen became religious bondmen, and thought it a Christian duty to enslave others. It was to bring about a change of this character that some of the greatest oratorical contests that ever occurred in Ireland were witnessed, and the annual meetings of the General Synod of Ulster furnished the occasions.

Twelve years before the close of the eighteenth century, two children, who afterwards became the chief gladiators in these contests, were born—one, Henry Montgomery, in County Antrim, and the other, Henry Cooke, in County Derry. Both were sons of the soil—born into the homes of farmers—and had many difficulties to contend with in connection with their early education. This was especially the case with Henry Cooke. When thoroughly equipped for their life-work, both entered the ministry of the Presbyterian Church, Cooke at the age of twenty, and Montgomery at that of twenty-one. Both were men, who, in natural ability, stood head and shoulders above their fellows. Montgomery was of a refined nature, highly susceptible to surrounding influences, had a melodious voice, and a great flow of choice language; while Cooke was virile, rugged, daring, and destructive in his. I have been told again and again by orthodox persons, who knew both, that the contrast in their intellectual and physical qualities was very marked. Both in politics and theology, these two giants were poles asunder, and doubtless in early life, in the chief Church Court, they occasionally crossed swords. By the time the first quarter of the nineteenth century had expired they were openly recognised as opposing warriors—Montgomery on the liberal side and Cooke on the conservative. Cooke regarded the promotion of New Light advocates to positions of honour and influence with aversion.

* "Four members of Tullylish congregation were, in 1716, delivered over to Satan by Episcopal authority, for the high crime of being married by their own minister."—Latimer's *History of the Irish Presbyterians*," p. 292.

This was especially so in connection with the Royal Academical Institution of Belfast, where men of liberal sentiments were on the teaching staff. One of the professors was a member of the Presbytery of Antrim, and that Presbytery was abhorred by Cooke. This was Dr. Bruce. Montgomery was at the head of the English Department. Then disputes arose respecting a gentleman appointed as teacher of moral philosophy, and also respecting the New Light proclivities of the Rev. William Porter, of Limavady, Clerk of Synod. Cooke was afraid of students for the Presbyterian ministry studying at the Institution becoming tainted in their theology. This was the source of much determined opposition. While bickering respecting these matters was proceeding in the General Synod, Cooke resorted to drastic measures with a view to ridding the Court of both Non-subscription and heterodoxy at the same time. He therefore proposed that the members of the Synod should declare their adhesion to the doctrines contained in the sixth article of the *Shorter Catechism*, which says—"There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory." This was in 1827, at Strabane. For two days this motion was before the Synod, when Montgomery delivered a soul-stirring speech,* but the new theological test was adopted by a large majority. It did not now require much prophetic insight to perceive what was looming in the future in regard to the New Light party.

In 1828, the meeting of Synod was held at Cookstown. For this great preparations were made. A growing interest in the Synodical debates was experienced, not only among Presbyterians, but among people of other denominations also. The consequence was, that the place of meeting was crowded to its utmost capacity. The Rev. Henry Cooke moved resolutions to the effect that both students and licenciates should submit to an inquisition as to their standing in regard to the Trinity, and other leading doctrines of the *Westminster Confession of Faith*. The Revs. Nathaniel Alexander, of Crumlin, and Fletcher Blakely, of Moneyrea, led the way in reply from the New Light side, the former declaring himself "an enemy to all human creeds, tests, and confessions, as fetters upon the free soul of man." He was not an Arian, he said, but an anti-Trinitarian. He opposed "tests as assumptions of infallibility, and relics of Popery"; while Mr. Blakely said—"I have taken Christ for my Master; and, however much some may be alarmed, I tell you candidly and boldly that I have now no liberty to serve other masters; and I trust that neither the fear of persecution nor of death shall influence me to break my engagement and choose Synods and Councils in his stead." After the debate had extended over five days, the Rev. H. Montgomery rose to address the Synod. He spoke for two-and-a-quarter hours. According to the *Northern Whig* of the period, his speech "was a masterly specimen of extemporary oratory, and in one part drew tears from everyone within our view." One of Montgomery's determined opponents, the Rev. Robert Stewart, of Broughshane, who followed him in the debate, said, it was "such a flow of powerful and commanding eloquence he never heard, and had the principles and reasoning been as sound and conclusive as the language was beautiful and appropriate, he would have considered the speech of his learned friend absolutely unanswerable. And Cooke, in commencing his reply on the following Wednesday, "wished to be permitted for a moment to pay the tribute of his admiration to the splendour with which his opponent had exhibited his array of arguments." The speech of Montgomery on this occasion was thought by many to have been the finest he ever delivered.

At this Cookstown meeting feeling ran very high, and strong passions were aroused, for Mr. Montgomery had been cruelly accused of being a "deist," an "atheist," and of "denying the Lord that bought them." To these aspersions he indignantly exclaimed—"I

*This was afterwards printed and distributed to the number of 30,000.

can say with as much sincerity as any man in this house—

"Jesus my Lord, I know his name;
His name is all my boast;
Nor will he put my soul to shame,
Nor let my hope be lost."

"Is this," he continued, "robbing the Saviour of his crown of glory? Is this denying the Lord that bought us? I am almost ashamed to feel indignant against slanders which only merit contempt."

Notwithstanding the wonderful flow of eloquence and learned arguments in behalf of New Light principles, when the voting took place, Cooke prevailed by a large majority. This vote was the Synod's notice to the advocates of freedom and Non-Subscription to quit. They realised that their doom was sealed.

After the next meeting of Synod in 1829, at Lurgan, Montgomery delivered a speech, mainly against Cooke, that many of his opponents thought unanswerable, yet Cooke replied with such vigour and effect, that he carried a great majority with him. Montgomery and his friends now felt that further effort on their part would be useless, and so he and sixteen other ministers, with their Congregations, withdrew from the General Synod of Ulster, and in the following year—1830—formed the Remonstrant Synod (so named after a Remonstrance that they had addressed to the General Synod). Although their principles were those of the Presbytery of Antrim, which had been ejected a little more than a century previously, yet they did not unite with that Presbytery, but continued a separate body. Surely this was mistaken policy. In 1835, however, the Remonstrant Synod, Presbytery of Antrim, and Synod of Munster, united, and formed the Association of Non-Subscribing Presbyterians (a purely deliberative body), and in 1910 all united and thus became the Non-Subscribing Presbyterian Church of Ireland. This body will be a common centre for those whose interests, hopes, and purposes are one. That our Church may be guarded and cherished with strong affection by all connected with it, whether young or old, rich or poor, and that the Divine blessing may rest upon it, should be the prayer of every member.

NOTE.—The statement in the previous sketch (February issue) respecting the Rev. Samuel Hemphill, of Castleblaney, having been invited to the Second Congregation of Antrim in 1729, and afterwards emigrating to the United States of America, where he was suspended for heresy, I learn from the Rev. W. T. Latimer, M.A., author of the *History of the Irish Presbyterians*, is quite incorrect. It appears there were two ministers who bore the name of Samuel Hemphill, and that it was one licensed by the Presbytery of Strabane, "who designed to pass to the plantations in America," who was afterwards convicted of heresy, and not the Hemphill of Castleblaney. Mr. Latimer gives unimpeachable authorities for his version of the matter. I greatly regret the statement referred to, which was made on the authority named, who now desires to be pilloried for his unconscious sin. He was totally unaware of the existence of two Samuel Hemphills, so that the mistake was a very pardonable one. I am very much obliged to the Rev. W. T. Latimer for pointing out the error, which he did as "a friend, and not as a critic," and trust, after this explanation, no one will be led astray by it.—W.S.S.

THE RISE OF UNITARIANISM IN WALES.

(By Cambriensis.)

WALES once upon a time had its paganism, which developed from the worship of inanimate objects and animals to Druidism; not only was this the case in Wales itself, but also in Gaul and Britain generally. Druidism, indeed, became a strong and elaborate religious system, supreme and popular. However, in time the Romans came upon the scene, to take an active part in the affairs of the land, and with them came Christianity. This new religion penetrated the wild woodlands and the deep valleys; yet for a considerable time Druidism held an impregnable position. The adoption of Christianity was gradual, so was also the decline of the power and influence of Druidism. In fact, in the Celtic Christian Church many of the Druidic usages were retained, with which the infallible Church of Rome could not agree. As time went on the Celtic Church also disappeared before the might of the Roman Church which

held sway over the whole land up to the time of the Reformation. The change which the Reformation brought about must have found great acceptance among the Welsh people, for Protestantism became so popular and powerful as to dislodge Roman Catholicism and drive it entirely out of the land.

From the first type of Protestantism different forms emerged and developed, and the form that ultimately gave rise to Unitarianism was Calvinism. From that another form sprang—namely, Arminianism, from which Arianism was a departure, which gave rise to Unitarianism (or Socinianism, as it was and is erroneously called by its enemies.) These, of course, were the important transitions through which religious thought passed before it arrived at the Unitarian standpoint; but, besides these important ones there were very many minor transitions some of which it must be said, were not of the progressive type. Yet the development generally proves that the stride forward was longer than the one backward.

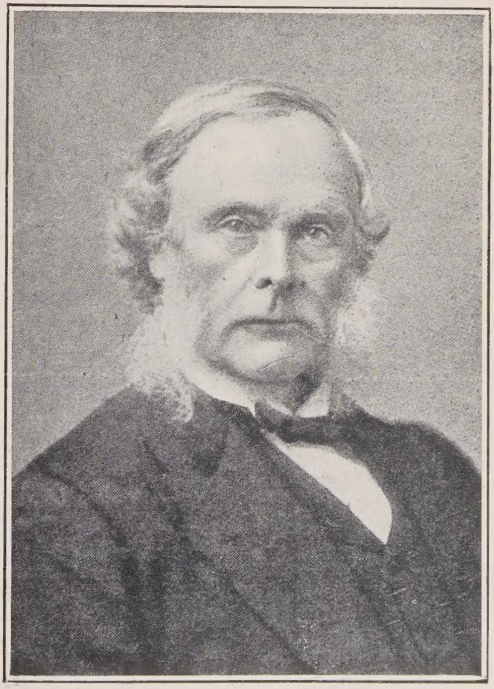
Christianity, as presented by the various religious sects, differed more or less from that which Jesus gave to the world; nevertheless, in all good faith, each of them, in ways peculiarly its own, aimed at revealing Christ's principles and spreading his uplifting influence. The deplorable feature about the attitude of the strong "orthodox" sects of Wales in the past was excessive intolerance which was shown towards persons who differed from the orthodox point of view, and demanded a free inquiry into religious matters, with reason playing a prominent part in such work. What was lost sight of was the fact that the one vast truth underlying religion can have many phases. My idea of religion may not be your's, yet you and I can agree to differ on religious points and to work together for the common good. What variegated bloom and different forms of plant life depend for life and strength upon that one great power pregnant in the soil. The rose and the lily, the oak and the ash draw sustenance from that one source, yet how different in form and beauty is the testimony of each of them. Is it not the same with religion?

Surely a greater amount of good would have been accomplished had these various sects combined together reverencing each other's religious ideals and opinions to work out the vast Divine plan rather than live, as they did, like hostile clans, quibbling, quarrelling, and wasting time over doctrinal problems and questions they could never finally settle.

(To be Continued.)

THE LATE LORD LISTER.

BUT for private reasons the earthly remains of the late Lord Lister would have found a fitting resting place amongst those of England's honoured dead in Westminster Abbey. As it was, his death called forth a demonstration of regret and respect such as falls to the lot of few, even amongst the most illustrious



THE LATE LORD LISTER.

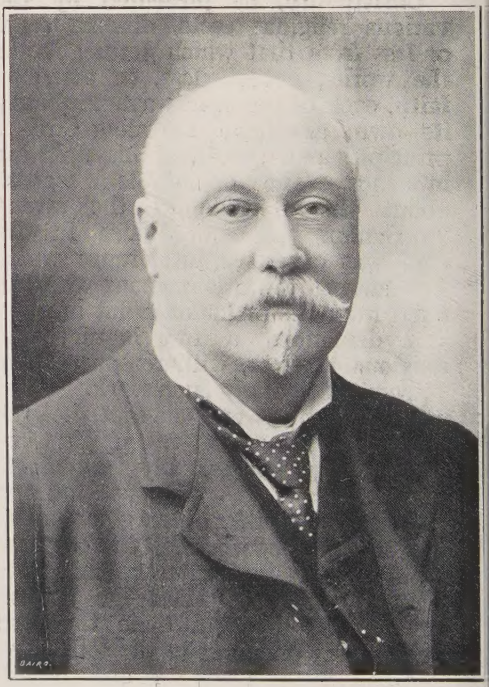
of mankind. Both by his eminent services and by his own personal qualities, he had won a foremost place in the esteem and affection of his contemporaries. Many distinctions had fallen to him during his lifetime, and men of many lands had delighted to do him honour. But his greatest distinction is to have relieved human existence of dangers and distressing suffering once thought incidental to surgical science. What he did to minimise the risk of antiseptic poisoning has tended to dwarf his other not undistinguished achievements. It inaugurated a revolution in surgical practice, and has meant the saving of countless lives. It is thus spoken of by one well qualified to speak with authority:—"At a reception in Vienna, it was said, most justly, of Lord Lister that he had saved more lives than the Franco-German War, then recently ended, had sacrificed. When he introduced carbolic spray and antiseptic dressings old-fashioned surgeons resisted the new treatment. Pointing to cases in which their precautions failed to prevent the septic infection of wounds, they claimed that the majority of patients did better with clean dressings, frequently removed, than with the new swathings of wool and gauze, which, for all the surgeon knew, were shutting germs of septicæmia in the wound, instead of keeping them out. Slowly they realized that if there were any germs under the dressings they had found access owing to the neglect of some precaution. Beneath his finger-nail a surgeon can carry germs sufficient to render nugatory all Lister's antiseptics." Since 1860, when the antiseptic mode of treatment was introduced, the passing of the years more and more emphasised its greatness and far-reaching application. Naturally, this was apparent in the fact that its discoverer enjoyed increasing recognition and regard. But not the least pleasing aspect of his career was the spirit of simplicity and humility which nothing could spoil. What he had done had meant fame and renown for himself. Had it been otherwise it would have been a reproach to his contemporaries. But his achievement was the outcome of a single-hearted endeavour to alleviate the sufferings of humanity, and because of that he will long be remembered with gratitude, both at home and abroad.

Obituary.

MR. OMAR COLLINGWOOD NELSON.

It is with deep regret we have to record the death of Mr. Omar Collingwood Nelson, one of the best-known and most highly esteemed solicitors in the North of Ireland, which occurred with tragic suddenness on the 3rd February.

Mr. Nelson, who resided at Doon, Cultra, County Down, left his home at the customary hour on Saturday morning, 3rd February, and caught the 9-3 a.m. train from Marino to Belfast. He was at that time apparently in his wonted health. Just as the train was approaching Sydenham, however, he complained of feeling unwell. His



THE LATE MR. OMAR C. NELSON.

fellow-passengers rendered him all the assistance in their power, and a few minutes after the sudden seizure he passed away, the cause of death being heart failure.

Mr. Omar Collingwood Nelson was the youngest son of the late Rev Samuel Craig Nelson, Unitarian minister at Downpatrick, and brother of the late Dr. Joseph Nelson, of Belfast, the eminent oculist. In Downpatrick Mr. Omar Nelson was born on 17th February, 1854, so that he had almost completed his fifty-eighth year. He was educated at Carrickmacross Grammar School, and subsequently, having resolved to adopt the profession of the law, he served his time with Messrs. Nelson and Gardner, Downpatrick, being admitted a solicitor in 1878. Shortly afterwards he took up his residence in Belfast, where, thirty-two years ago, he joined as junior partner the firm of Messrs. G. L. MacLaine and Co., formerly known as Messrs. Andrews and MacLaine; with this old-established firm he had continued ever since. He enjoyed the goodwill and esteem of his colleagues in the profession, who recognised his undoubted ability and his many excellent qualities both of head and heart. A man of kindly and genial disposition, who was ever ready to lend a helping hand to every good cause, he gained the respect and confidence of all who were brought in contact with him; those who knew him more intimately found him a true and constant friend. Though never taking a prominent part in public affairs, he was keenly interested in all that concerned the welfare of Belfast and the province of Ulster, and in politics was a staunch Unionist. He had long been a member of the Holywood Unitarian Church, and had rendered valuable service to the congregation in the capacity of treasurer and in other ways. He was a much-esteemed member of the Union Club, Belfast, and was also identified with the Masonic Order. One of his favourite recreations was yachting, and he was a member of the Royal North of Ireland Yacht Club, Cultra, taking a practical interest in the management of that institution.

In June, 1881, Mr. Nelson married Florence Helen, the youngest daughter of the late Mr. Wilton Pirrie, of Rock-ferry, Cheshire, and this lady survives him, together with one daughter and one son, Mr. W. H. Niall Nelson, who a few years ago joined the firm in which his father was partner. With all the relatives in their bereavement genuine sorrow will be felt.

At the Holywood Unitarian Church on the Sunday morning following, the pastor, Rev. G. L. Phelps, in the course of an appropriate sermon, made a sympathetic reference to the death of Mr. Nelson, and the Committee of the Church passed a resolution of condolence with the bereaved family, and of appreciation of the services rendered to the Church by the deceased.

The funeral, which was strictly private, took place early in the morning of Monday.

MR. WILLIAM MARTIN.

In the death of Mr. William Martin, which took place on the 1st February, Dunmurry Congregation has lost one of its most faithful and devoted members. Born on June 15th, 1831, Mr. Martin was more than half-way through his eighty-first year when called away. About two years ago his health began to fail, but his fine constitution asserted itself on several occasions when medical opinion had pronounced his end to be very near.

His connection with Dunmurry Congregation was lifelong. Rev. Henry Montgomery, LL.D., had been minister there for twenty-two years when Mr. Martin was born, but as his fruitful pastorate extended to fifty-six years, our deceased friend was thirty-four when Dr. Montgomery died; consequently this able minister had very great influence on Mr. Martin's life. In the pulpit, Montgomery pleaded eloquently for the true Presbyterian position—the Headship of Christ, the sufficiency of the Scripture, the right of private judgment, and the rejection of human authority in matters of faith. No less eloquent and effective was he on the platform in advocacy of Catholic emancipation, and of civil and reli-

gious liberty all the world over. Little wonder, then, that our deceased friend was a strong Liberal, both in religion and politics. Yet, like his loved teacher, he was resolutely opposed to any tampering with the legislative union between Great Britain and Ireland, believing such would be fraught with grave danger to civil and religious liberty, as well as to the peace, progress, and prosperity not only of Ireland, but of the Empire.

For upwards of forty years in succession Mr. Martin gave of his best to the often thankless task of Poor Law administration in connection with the Lisburn Board of Guardians. For half-a-century he served on the Committee of the Congregation, and for at least fifteen of those years he acted as Hon. Treasurer. In addition, he was most regular in his attendance at the Sunday and other services, and if absent (which he very seldom was) he had some good reason to offer. A more staunch and devoted member it would be difficult for any congregation to have.

The sympathy of a wide circle of friends goes out to his widow and two sons, all of whom are attached mem bers of Dunmurry Congregation. The funeral, which was numerously attended by relatives and friends, took place on the 3rd February, to the graveyard surrounding the Dunmurry Meeting-house, the services on the occasion being conducted by Rev. J. A. Kelly, *pastor loci.*

MR. JOHN WARD, F.S.A.

WE deeply regret to record the death of Mr. John Ward, F.S.A., formerly of Lennoxvale House, Belfast, and for many years partner in the famous firm of Marcus Ward & Co. Mr. Ward passed away on Saturday, 17th February, after a few days illness, at his residence, The Mount, Farningham, Kent. Born in Belfast in 1832, he was brought up in a family which had carried on business there for many years. Originally, it had been intended that Mr. Ward should become an architect, and he underwent some preliminary training for that profession. On the death of his father, however, he abandoned thoughts of this calling, and entered the business of which he became a director, with his half-brothers, the late Mr. Frank D. and Mr. William Ward. This business earned for itself a world-wide fame in the department of colour lithography, with Kate Greenaway and Walter Crane as artists ; whilst, in the department of modern illumination, with Mr. John Vinycomb at its head, a fresh lustre was lent to the ancient Irish art of illuminating. Mr. John Ward himself was a graceful painter in water colours, and genuinely interested in every branch of artistic effort.

The London correspondent of *The Northern Whig*, writing on this subject says—" The death of Mr. John Ward has been heard of with genuine regret in a wide intellectual circle. Mr. Ward was recognised as second to none in this country as an authority on art and archæology, and his works on the latter subject, in particular the Egyptian branch of it, have made his name famous throughout the civilised world. He was, besides, a sound and sensible man of business, and a staunch and sympathetic friend. The later years of his life were clouded by a great sorrow in the loss of his wife. They had bought the property in Kent, where he passed away in order to be nearer their children than residence at Lennoxvale allowed, and Mrs. Ward died on the very day originally fixed for their removal from Belfast. ' I think,' he once said to me, ' that she must have felt the prospect of the change more deeply than we knew.' The blow hurt him terribly, and it may be truly said that he never recovered from it. Yet he continued bravely the studies and the work to which he had been for many years ardently devoted, and only last year he published ' On Roman Remains in Britain,' a volume which elicited general praise for its wealth of information, its accuracy, and its interest. "

The remains were laid to rest on 20th February in Holywood. The coffin containing all that was mortal

of the late gentleman reached Belfast on that morning on board the Fleetwood steamer Duke of Albany, whose flag was flown half-mast during the crossing. The mourning party from England included Mr. Herbert J. Ward, Mr. Henry J. Ward (sons), Mrs. Bowes-Scott, Mrs. Guy Evans (daughters), and Mr. Guy Evans (son-in-law). At Belfast the funeral was joined by the Belfast relatives and a large company of friends representing leading families in the City and County Down. Amongst the other chief mourners at the closing stages were Mr. James Moore (son-in-law) and his son, Mr. Kenneth M. Moore, Mr. Thomas Andrews, and Mr. John M. Andrews, Comber (cousins). Although the funeral was private, a representative concourse of the friends of the family in Belfast was privileged to join in paying a last tribute of respect to the memory of one whose name was held in so high honour. Rev. Thomas Dunkerley, Comber, officiated at the graveside.

THE SUSTENTATION FUND.

Comber Congregation's Complete List.

	£	s	d
*a*Andrews, The Right Hon. and Mrs. Thomas, Ardara ...	250	0	0
*a*Andrews, Mr. and Mrs. J. M., Maxwell Court	100	0	0
Andrews, Mr. William, Ardara ...	5	0	0
Andrews, Mrs. John, Uraghmore ...	20	0	0
*a*Andrews, Mr. John D. ,, ...	5	0	0
Andrews, Mr. Lennox ... ,, ...	3	0	0
Andrews, Miss ... ,, ...	2	0	0
Andrews, Mrs. A. M., Carnesure ...	3	0	0
Andrews, Mr. H. W., Old House ...	2	2	0
*a*Andrews, Mr. H. P., Inla ...	10	0	0
Andrews, Miss ,, ...	3	0	0
Abernethy, Mr. and Mrs. Robert, Railway Street	1	0	0
Adams, Mr. and Mrs. Henry, Todd's Row	0	5	0
Burgess, Mrs., Brownlow Street ...	0	5	0
Burgess, Miss Mary ,, ...	0	5	0
Burgess, Miss Eva ,, ...	0	2	6
Burgess, Miss C. ,, ...	0	2	6
Bishop, Mr. Hugh and family, Castle Street	0	5	0
*a*Carlisle, Miss	25	0	0
*a*Corbett, Mr. James, Railway Street	3	0	0
Copeland, Mr. and Miss ,, ...	0	10	0
Copeland, Mr. and Mrs. Wm. ,, ...	0	10	0
Craig, Miss Agnes, Old Saintfield Road	0	10	0
*a*Dunkerley, Rev. Thomas, The Manse	50	0	0
Dugan, Mr. James and family, Mill Street	0	10	0
Dugan, Mr. and Mrs. Richard, Brownlow Street	0	10	0
Dempster, Mrs. Jane, The Crescent	0	2	6
Dempster, Miss Mary Anne, The Crescent	0	2	6
Dempster, Mr. John, The Crescent	0	5	0
Dempster, Mrs. Colville, High Street	0	10	0
*a*Ferguson, Mr. and Mrs. John, The Haw	2	0	0
Ferguson, Mr. William, The Haw ...	0	10	0
Ferguson, Mrs. R. ...			
Ferguson, Mr. and Mrs. Hugh	Greengraves	7	0	0
Ferguson, Messrs. R. and M.			
Ferguson, Mr. and Mrs. R., Ballyrainey	2	0	0
Fisher, Mr. and Mrs. and family, Camperdown	2	0	0
Fisher, Mr. James, Ballyrainey ...	1	0	0
Fitchie, Mrs. Jane, Killinchy Street	0	5	0
Frame, Mr. James, Ballywilliam ...	1	0	0
Frame, Mr. James, jun. ,, ...	0	6	0
Galbraith, Mr. and Mrs. William and family, Brownlow Street ...	2	0	0
Hanna, Mr. John, Ballystockart ...	1	0	0
Hanna, Miss ,, ...	1	0	0
Herron, Mrs., The Crescent ...	1	0	0
Herron, The Misses ,, ...	1	0	0
Herron, Mr. and Mrs. Hugh, The Crescent	0	10	0
Hamilton, Mrs., Killinchy Street ...	0	5	0
Kirk, Mr. and Mrs. James, John, and Sarah, Bridge Street	0	5	0
Long, Miss, High Street ...	2	0	0
Lemon, Mr. Robert, Castle Street ...	0	5	0
Lemon, Mr. and Mrs. Andrew, Killinchy Street	0	5	0
Lemon, Mr. and Mrs. Robert, sen., Bridge Street	0	5	0
*a*Milling, Mr. and Mrs. Robert, The Square	10	0	0
*a*Milling, Mr. and Mrs. James, The Square	10	0	0
*a*Montgomery, the Reps. of the late James, Ballymaleddy... ...	10	0	0

*a*Munn, Mr. David, The Cattogs ...	£8	0	0
Mills, Mr. and Mrs. George, The Crescent	0	5	0
Marshall, Mr. and Mrs. Alex., Glen Road	0	10	0
Marshall, Mr. and Mrs. W., Brownlow Street	0	10	0
Munn, Mr. Sam and family, Railway Street	0	5	0
Munn, Miss Lizzie, High Street ...	0	5	0
*a*Morrow, Mr. and Mrs. Hugh and family, Mount Alexander ...	2	0	0
M'Ninch, Mr. and Mrs., Newtownards	1	0	0
M'Cloud, Mrs. and The Misses, Newtownards	1	0	0
M'Cormick, Mrs., Clattering Ford ...	1	0	0
MacMillan, Miss Agnes, High St. ...	0	5	0
*a*Niblock, Mr. James, Castle Street	2	0	0
*a*Niblock, Mr. John. Bridge Street...	3	0	0
Niblock, Miss, Bridge Street ...	1	0	0
Niblock, Mr. William, The Square	1	0	0
Niblock, Mr. Jim, Castle Street ...	1	0	0
*aa*Orr, Mr. and Mrs. J. M., Ballystockart	10	0	0
Orr, Mrs. B. ,,	2	10	0
Orr, Miss ,,	2	10	0
Orr, Mr. Alexander ,,	10	0	0
*a*Orr, Mr. F. J. ,,	10	0	0
Osborne, Mr. and Mrs. Frank, The Booten	2	0	0
O'Prey, Mr. and Mrs. David, Castle Street	£0	5	0
*a*Pinnance, Mr. William, Castle St.	3	0	0
Rogan, Mrs. William, High Street...	0	5	0
Simonton, in memory of John and Ellen, by their family ...	10	0	0
Sloan, Mrs. and Miss, Castle Street	1	0	0
*a*Simpson, Mr. James, Killinchy Street	3	0	0
*a*Simpson, Mr. A. O., Killinchy Street	2	0	0
Simpson, Miss A., Killinchy Street	2	0	0
Smyth, Mrs. J., and family, Ringcreevy	1	0	0
Smyth, Mr. and Mrs. R., Ballyhenry	0	10	0
*a*Todd, Reps. of late David ...	7	10	0
Thompson, Mr. and Mrs. J., Rly Street	0	10	0
Tuft, Mr. Robert, Cattogs ...	1	0	0
Watson, Mr. R., Jun., Mill Street...	0	5	0
Wilson, Mr. Matthew, Cattogs ...	0	5	0
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Young, Mr. and Mrs. J., and Miss Young, Bridge Street ...	0	5	0
	£636	8	0

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That marked with two (*aa*) has been acknowledged as £7 10s. 0d., but has since been increased to £10 0s. 0d.

Reports.

Ballyhemlin.—A successful and enjoyable concert and entertainment was held in connection with the Non-Subscribing Presbyterian Meeting House, on Tuesday, January 30th. The Rev. John Barron presided. Some beautiful, instructive, and amusing pictures were shown by Mr. A. R. Hogg, of Belfast, one of the pioneers of the art in this country. A varied programme of music was rendered by the choir, school children, and accomplished soloists, who kindly gave their services. The proceeds were on behalf of the general fund of the Church. The following was the programme :—"Queen of the earth," Mr. Morrison ; "Robin Hood's wedding," followed by "Do ye ken, John Peel ?" Choir and Friends ; three songs from the operetta "Blue Bell in Fairyland"—(1) "Only a penny," (2) "Two little cats," (3) "Dreamland" ; "Jock o' Hazeldean," by Miss Bailie ; "Come over the garden-wall," Mr. Hugh Ritchie ; "Larboard watch," Mr. Evans and Mr. Morrison ; "I loved her ever since she was a baby," and "Tobermorey," Mr. Alex. Campbell ; "Albion," Mr. Anderson ; "Sing me to sleep," Mrs. Garvan ; "Bonnie Leezie Lindsay," and "I love a lassie," Mr. Alex. Campbell ; "Pretty little girl from nowhere," Mr. Evans ; "Do you miss me in the homeland," Miss Bailie ; "Old folks at home," and "Poor old Jeff," Choir and Friends ; "Bonnie wee window, Mr. Hugh Ritchie ; "Impersonations, Mr. Alex. Campbell. The accompaniments were efficiently rendered by Miss M'Master, Miss S. Glover, Mr. Evans, and other friends.

The young people connected with the Congregation arranged an excellent social evening on Wednesday, February 7th, in the Orange Hall, Ballyhalbert, as a wind-up to the concert. All who had taken part were invited, and the evening was spent in songs, readings, games, and dances. The violin accompanists were Mr. Alexander Gilmore and Mr. Robert Caughey.

The Rev. H. Enfield Dawson, B.A., of Gee Cross, Cheshire, will preach a special sermon here on April 14th, 1912. Mr. Dawson will open the National Conference at Birmingham on the 16th, two days later. At present Mr. Dawson is in Switzerland, and we hope he will return greatly invigorated to take up the arduous duties which await him.

Belfast (First Church).—The Annual Tea and Entertainment in connection with the Sunday School of the above Church was held in the Central Hall on February 21st. A large number of scholars and friends had assembled, when the proceedings opened, after tea, with hymn and prayer. The minister presided, and briefly reviewed the work of the year, pointing out the causes for satisfaction and the possibilities of improvement. The school roll contained the largest number of names at any period of the school's history. About fifty-five prizes had been gained, and these were handed to the successful scholars by the Chairman. Then followed a very interesting miscellaneous programme of songs and recitations, including four part songs by members of Mr. Thompson's singing class, and a song and minuet by one of the junior scholars. The various items were most heartily received, and but for the lengthy programme many encores would have been given. The evening was greatly enjoyed, and its success was most marked

Cairncastle —The annual Congregational Meeting of the Old Meeting-house was held on 1st February. Owing to numerous bereavements the meeting was not very well attended. After the business had been disposed of there were songs and a recitation by members of the choir, followed by games, including a race with blown eggs, in which the very versatile volunteer organist, Mr. Johnnie M'Neill, carried off the first prize. There were also exhibited views of Palestine through the stereoscope and of infusoria, foraminifera, and the blood of a member through the microscope. The meeting concluded after a dance and "Auld Lang Syne" at about twenty minutes to twelve.

Dromore. — The Scholars' Annual Soiree and Prize Distribution was held on Thursday evening, January 18th. Tea was served to the scholars from 6-45 to 7-45. The Rev. A. Davison took the chair at 8 p.m., and introduced a programme of items—vocal and instrumental, recitations, action songs, choruses, etc.—all of which received well-merited applause from an overflowing house, comprising parents of the scholars, members of our own and other Congregations. A special feature of the evening's entertainment was a performance of the play "*Cinderella*," one of the Rev. Mr. Hawke's admirably adapted series of plays published by the Sunday School Association. One or other of these plays for several years has been selected for our young people, with results in every way pleasing and profitable, though the last performance is generally regarded as exceeding in merit any of previous years. To the teachers who gave so freely of their time and labour to the training of the young people, in this and other items in the programme, much praise is due. The Chairman commented on the work of the past year, which, on the whole, bore favourable comparison with the one preceding. There was a slight increase in the number of scholars on the rolls, which he thought was a highly satisfactory feature, though somewhat counterbalanced by the fact that there were fewer scholars who had qualified for prizes. It was pleasant to record that several scholars had passed the prescribed examination in Scripture knowledge. In presenting the prizes, the Chairman took the opportunity of impressing upon the parents present the importance of co-operating with the teachers in the good work to which they had given themselves, and suggested one or two ways by which, he thought, they could do this.

Holywood.—The monthly meeting of the Total Abstinence Society took place in the School-room on Tuesday, February 13th, when there was a good attendance. The speaker for the evening was the Rev. T. S. Taylor, B.A., of Belfast, who gave an admirable address. During the evening songs

were rendered by Miss Ellie Duff, Mr. Hill, and Mr. A. Hunter, and trios by Mrs. M'Crum, Miss Mary Greenfield, and Miss Murphy. In one of his songs Mr. Hunter was assisted by a chorus of Boy Scouts. Miss Munster and Miss Hunter were the accompanists.

Mountpottinger.—The annual New Year Scholar's Party and Entertainment took place on Friday, January 19th, when the School-room was well filled. After justice had been done to the good things provided, the scholars gave a very creditable entertainment. The chief item was an operetta, entitled "The Knave of Hearts," and this was well rendered, as were also certain recitations and action songs. As is customary at these gatherings, the prizes for attendance during the past year were distributed. This pleasing duty was performed by Mr. Harold Thomas. The concluding item was the arrival of a real live Father Christmas, who dispersed gifts from a beautifully decorated Xmas Tree.

The Social Union held their Annual Dance on February 16th in Central Hall. There was an attendance of about 70, and the evening was on all hands voted a distinct success. The arrangements were in the hands of Mr. James Kennedy, who had the invaluable assistance of a small Committee of Ladies. The said Committee hereby return thanks to those friends who sent contributions towards the supper.

Newry.—The fortnightly meeting of the Young People's Guild in connection with the above Church was held in the School-room, Needham Place, on Tuesday, January 16th. The school-room was very nicely decorated for the occasion with flags and drapery. There was a large attendance of the members and invited guests. The gentlemen members of the Guild were responsible for the programme and entertainment, and right well did they fulfil their part as hosts. Mr. Christopher Warnock, the President, occupied the chair, and thanked the members for attending in such large numbers. The Committee who had charge of the arrangements had, he said, resolved to reverse the order of procedure that had hitherto been carried out, and therefore the programme of songs, music, and readings they had arranged would be entered upon first. The following programme was then gone through. At the conclusion of the programme the room was quickly transformed into a nicely equipped restaurant, and tea and confectionery were served in abundance, the male members of the Guild acting as stewards. Games of various kinds were afterwards heartily engaged in by the young members for about an hour, after which Rev. Mr. Slipper said he observed by the happy and smiling faces of the ladies that they were pleased with the night's entertainment which the gentlemen had provided for them. Mrs. Slipper, on behalf of the ladies, proposed a vote of thanks to the gentlemen for the way in which they had acted as hosts. They had, indeed, excelled the ladies' efforts in the past, but she had no doubt the ladies would try next time to go one better. The proposition was passed by acclamation, and the proceedings concluded with the singing of the National Anthem.

Newtownards.—On January 31st the Annual Meeting of our Congregation was held. After tea in the vestry, presided over by the ladies of the Congregation, an adjournment was made to the Meeting-house. There a good company was assembled. After a short address of welcome by the minister to the members of the Congregation and the many friends of other Churches, Mr. Harrison read the Annual Report of the Committee, which presented a record of good, honest work throughout the year, and spoke hopefully of the condition of the Church. Mr. Ferguson read the financial statement, which showed that after paying all demands we began the New Year with a balance on the right side. Mr. Wilson seconded the adoption of the two reports, and they were passed with acclamation. Then followed the election of the new Committee and officers of the Church, and a hearty vote of thanks to the organist, choir, and old Committee. Rewards to the Sunday School children were distributed by Mr. Ferguson, who spoke a kindly word

to each. A pleasant programme of songs, action songs, readings was then enjoyed, in which Miss E. Ferguson, the organist, Miss Gilfillan, Mrs. King, Misses Nora and Kathleen King, Miss Maggie Murphy, Mr. R. Ferguson, and Rev. R. M. King took part. During the evening many selections of speeches, vocal and instrumental music were given on a phonograph, kindly lent by Mr. John Apperson, Newtownards. The second part of the programme consisted of lantern views of local scenery, local persons, Connemara and Irish and other songs illustrated. An exceedingly happy evening was spent, and the time passed only too rapidly. Mr. John Rodgers, B.A., manipulated the lantern, and himself furnished many of the slides of local persons. The National Anthem brought a very pleasant and enjoyable evening to a close.

Unity Guild.—The January meeting, held on the 24th of that month at the Central Hall, was devoted to a "Ladies' Night," and, like the similar evening last year, was an unqualified success, the attendance being much in advance of any previous meeting during the present session. Three papers were read. The first on the list was contributed by Mrs. Worthington, who dealt in a very clever manner with the "Animals in Charles Dickens' Works." The reader said that she felt the books would not be complete without the animals, whose characters developed according to owners and surroundings. She instanced, amongst others, Bill Sikes' dog, "Grip" in Barnaby Rudge, "Diogenes" in Dombey & Son, the "Canary" in Bleak House. She remarked that Dickens gave real successful sketches of animals, not merely by observation, but because he had a sympathetic understanding. To emphasise this point, readings were given from "Barnaby Rudge" and "David Copperfield." The second paper was that by Miss Mary Morrow, L.I.A.M., on "Beethoven." The reader gave a very concise sketch of the great musician's life and career, showing how he had to combat the difficulties of both poverty and temperament, as also the great drawback of deafness which came on at the age of 34. She expressed the opinion that on the merits of his "Great Mass," which was first performed at Vienna in 1824, he stands out as the greatest musician we have yet known. The third paper, which was kindly read by Miss Isabel Campbell on behalf of a contributor who preferred to remain anonymous, was of a lighter character. Its title was "Mere Man," and the writer gave some undoubted "home-thrusts," if we might judge from the audibly expressed dissensions of the gentlemen present and the smiles of the ladies. The paper gained in effectiveness from the excellent manner in which Miss Campbell read. A heart vote of thanks was accorded the three ladies, on the motion of Rev. G. L. Phelps, seconded by Rev. H. J. Rossington, M.A., B.D.

Echoes.

Many people often wonder how long they will live, and what they can do to cause them to have a long life Books have been written to teach us how to live a hundred years. Cherokee Bill, said on good authority to be 114 years of age, gives advice gratis on the subject, and it has the merit of being both simple and cheap—"Work hard in the open air, have plenty of sleep, and give your thoughts to God." And Cherokee Bill can show that he has wrought hard, for he has saved 100,000 dollars, and still works, notwithstanding his great age, at shovelling coals. He cannot afford to be sick, he says, and so he continues to work. Cherokee Bill prang from a mixed marriage—that of an Indian "brave" and an escaped slave. He is evidently a man of grit, and deserves all he has got—along with his years.

* *

The Presbyterians of California have a grand climate and lovely scenes, but a dismal, stand-still theology. Progress is abhorred, cannot be endured, and so, because one of their theological professors—Professor T. F. Day—does not stand where the antedeluvians, or the seventeenth century theologians stood, he is to be dismissed from his

Chair of Old Testament Literature. The following among other things have been decreed by Synod to be taught—"That Moses wrote the whole of the Pentateuch; that the entire Book of Isaiah is the work of one writer; that the Book of Daniel is 'veritable history' . . . . that the Genesis accounts of Creation, of Paradise, and of the Fall of Man, are historically true." It will be seen that the labours of Biblical scholars of all denominations during the past sixty years are ignored, and that there shall be no recognition of Modernism in any form whatsoever. Notwithstanding that the Pentateuch recounts the story of the death of Moses, yet a Presbyterian Professor in California must believe that Moses wrote the account himself. Marvellous! (See the last chapter of the Book of Deuteronomy, the last in the Pentateuch.) The Methodists of Canada have recently put themselves on a level with the Presbyterians of California by dismissing a professor from the Montreal Wesleyan Theological College because he could not accept the Bible story of the Fall of Man. For this dismissal, the College authorities have been condemned to pay damages to the amount of 3,500 dollars—about £700—at which one cannot help rejoicing.

* *

The religious statistics for 1911 are beginning to appear, when many will compare and contrast the figures with those of 1910. As yet, I have met with those of two denominations only, the Baptist and the Congregational, in both of wh ch there is a decline of membership. But apparently the Sunday Schools have been most affected by the prevailing apathy in religious matters, the Baptist Schools having 618 scholars less, and the Congregational 10,187! The latter figures are very serious, if not alarming. There is some slight compensation in the fact that while the number of scholars has decreased, that of the teachers has increased, among the Baptists by 294 and among the Congregationalists by 241.

It is reported that when in Rome recently the new Roman Catholic Cardinal, Dr. Bourne, took an oath declaring that he would persecute all heretics to the utmost of his power. This is the papal way of manifesting brotherly love. Will British law permit of this, for all Protestants are heretics in the eyes of Roman Catholicism? Apparently, we may look out for squalls.

* *

We usually regard Sunday Schools as religious institutions, but in England there are Sunday Schools not of this character. In them there is no room for religion, we are told. "Religion, and the morality which flows from it, are based on timidity and stupidity." "Religion only degrades our children." It is sad to think that there are 120 schools, comprising 7,000 scholars, of this character.

* *

An optimist is one who habitually looks on the bright side of things, or tries to do so; a pessimist is one who habitually looks on the dark side, or is prone to do so. One looks forward with hope and cheerfulness, believing difficulties may be overcome; the other looks forward and sees a lion in the way. Was Jesus an optimist? Let us hear the replies of two dignitaries of the Church of England. Dean Inge, of St. Paul's, says—"No Christian can be a pessimist, seeing that Christianity is a system of radical optimism." Canon Simpson, also of St. Paul's, says—"We, of the Church of England cannot be optimists, for an optimist is one who believes that this is the best of all possible worlds." This is rank contradiction. Where doctors differ, the patient's treatment is not likely to be satisfactory.

* *

It is felt that the Unitarian Congregation at the fashionable town of Torquay, ought, in place of its hired room, to have a church worthy of the name, and the cause it represents. The subject has been taken up and prosecuted with much spirit, and the sum of £2,400 has been subscribed, but much more is wanted! Another plea-

sant incident has occurred at Southend, where Mr. Thomas Sloman, the Treasurer of our Congregation there, has presented a new site and a handsome donation towards the erection of a permanent building, in place of the present temporary one. "Show me thy faith without thy works, and I will show thee my faith by my works."

* *

Religious fanatics are no more to be trusted than political ones. The newspapers have reported a strange proceeding on the part of the former, which occurred lately in Poland. Thirty crazy women surrounded the house of a man with a view to crucifying him, for the purpose of his being raised from the dead, which they maintained could be brought about. It was stated seriously enough that the man would have been put to death but for the intervention of the police, who rescued him. Evidently religious insanity is not dead yet.

* *

We have during the past year read of several pleasing instances of the growth of religious freedom in Spain. Now, we read of an incident, regrettable in the extreme, showing in one place at least that freedom of worship is totally unknown. A Protestant minister was to be prosecuted at Badajos, simply because, during the burial service conducted at the funeral of a member of his congregation, he read a passage from the Bible! W. S. S.

— ULSTER —

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